

they went everywhere preaching the word. That is the laity did this for it is expressly said that the ministry, the apostles, remained in Jerusalem. The very last exhortation in the N. T. commission every one to preach: "Let him that heareth say come."

3. This must become the universal method before the church can do its work. It is not enough to give our money, we must give ourselves. Great gifts of rich Christians have not and cannot reach the masses. Only love can do this. The only real proof of love is personal sympathy. When we not only give our money but ourselves to the masses then and not until then can we reach them. The ministry cannot do this work and it is not their function. Pastor means overseer. His chief function is to prepare the church for this work and to see that it is done. He is to perfect the saints "into [for] the work of ministering" Eph. iv, 10-13. R. V. All are commanded to "go." We build a fine house, furnish it in the latest style, hire an attractive preacher, put in a great organ, hire fashionable, often unconverted, musicians, put out on the bulletin "Welcome," advertize in the paper, congratulate ourselves that we are hastening the coming of the kingdom. Everything we do says "come" when Christ says to us "go." No! no!!! no!!!! a thousand times no!!!! The divine method is by personal touch. History is full of proofs and illustrations of the efficacy of this method. The success of the Salvation Army is in itself a volume of proof. It is the most marvelous religious phenomenon of the nineteenth century. Its watchword is personal work. Our own work in this church is a sufficient proof. We can account for nearly every addition to our congregation and church by personal visitation.

4. The lesson to us is that if we are to reach the masses and bring them to Christ we must do it by personal consecration to this work. This duty is laid upon each of us. It is high time that we learn that we are to be judged for "not" doing. In Christ's picture of the judgment the condemnation was for sins of omissions "Inasmuch as ye did it not." It is not enough that we do no evil, we must do

good. Yes, we must return to the apostolic method, and "go." "Go two by two." We must visit for acquaintance and influence, then may hope to bring the people to Christ.

PREPARE TO MEET THY GOD: O ISRAEL!

BY JOHN NICHOLSON.

This is an interview between God and man. We are always under the immediate eye of God. Every instant we are surrounded by His presence. There are two specific interview which are unavoidable.

1 The hour of desolation. When death comes—acts under God's immediate authority and control, an officer no money can bribe—when the body returns to the dust, the Spirit will go to God who gave it.

2 The day of judgment. We must all appear before the judgment seat of Christ. Every eye shall see him.

Preparation is necessary to make these meetings safe. Without preparation such a meeting will involve the unprepared in shame, condemnation and eternal death.

How necessary then is faith in the Lord Jesus Christ.

1 Faith is one of the principles of the doctrine of Christ. Without faith it is impossible to please God. He that believeth and is baptized shall be saved.

2 God requires preparation of sincere repentance. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." "Except ye repent, etc."

3 The preparation of regeneration. Must be born again. External profession is not regeneration. General morality of conduct is not regeneration. A flaming profession of religion is not regeneration. We may have internal raptures, we may be extremely noisy and boisterous. Lo, here is Christ! etc.

We may be apparently zealous as John! Come see my zeal. We may be as self-complacent as the Jews: We have Abraham for our Father. But Christ says the kingdom of God cometh not by observation. Regeneration is the spiritual change of the heart; the restoration of the image of God in the soul. It is a resurrection. You hath he quickened, etc.

In the text it is a new birth, born of water and of the spirit. As by the first birth we become partakers of human nature, so, by the second of the divine nature. As the first introduces us into the natural world, so the second into the spiritual world—the kingdom of grace. As in the first birth we bear the image and features of our earthly parents, so by the second we bear the image of the second Adam—the Lord Jesus Christ. By the first birth welcome the heirs of death, by the second the heirs of life and immortality.

4 The preparation of good works. Not works of our own merit. Not works to be accepted of God; but works of goodness produced in us by the Holy Spirit. Works of devotion to God and compassion to men. Prepare to meet thy God! Prepare scripturally! Do not form a religion of your own. Do not depend on any foundation except Jesus Christ. Do not attempt to mingle any human tradition with the pure waters of salvation. Renounce all saviours but Christ Jesus. Neglect no part of the Gospel plan.

Prepare earnestly. Let it be your first and chief care—occupy your chief attention. Give all diligence etc. Prepare immediately. Delays are extremely dangerous. Eternal joy or everlasting woes depend perhaps upon the present. Behold, now, etc. Today if ye will hear. Let all prepare—Young and old, rich and poor, all are concerned.

The above discourse was delivered on Sunday Feb. 18, '94, at 11 A. M. in Rosena, Cal., by the writer. And it wasn't written on paper either.

Rosena, Calif.

Essays and Contributions.

LOOK ON THE BRIGHT SIDE.

BY LAURA TEETER

"This world is what we make it; if we are good or bad the world looks the same to us." I wonder how many of us believe so. De Masset says, "If you believe in evil, you have done evil."

Of course we know that there are many bad people in the world, and much wickedness; always has been and always will be, but we know too, that